

Nagy, Péter Tibor: The „Original Sin” in the early 1990s

Is it possible to describe the belief in a theological dogma in the methods of empirical sociology? I hope that this approach is familiar to my friend, Istvan Kamaras, the author of „Jesus project” book, in which not only the beliefs, but the miracles themselves are searchable in sociological and socio-psychological methods. There was one representative survey of TARKI firm (<http://www.tarki.hu/en/index.html>) in the early 1990s about different beliefs. That is the only one in this country in which the belief in the Original Sin has been questioned. The high number of strict „no” answer (39,0%) together with the soft „I think, no” (13,9%) parallel with the that similar percent of the population visit church more often than once a year, and similar percents call himself „believer” – if the question (Are you a God-believer?) offers only „yes” or „no”, as alternatives. But – and it is strange – 36 % of believers not believe in Original Sin, and 31 % of non believers believe in Original Sin! The 8,3% of weekly service visitors belongs to the group of the strict non-Original Sin believers, and the 31,9% of the people, who never visit service declares his strict belief in the Original Sin. We tried to find correlation to all of other questions in this database, and we realised that within the group of God-believers the social and political conservatism supports the belief in Original Sin! The people who in the everyday life refuse the „collective sins”, or the „ethnic prejudices” – more or less refuse the theological dogma of original sin, too.